1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

coconut milk (when procurable) dedicated to Kande Yaka, after which it is eaten with the rice. An essentially similar ceremony often spoken of by the same name (*kirikoraha*), but in which no meat is offered, is held after a death in order to propitiate the spirit of the dead man. The majority of Veddas believe that the Nae Yaku go to Kande Yaka, and become in some sense his attendants, and Kande Yaka, sometimes accompanied by Bilindi Yaka, is generally invoked at the beginning of the Nae Yaku ceremony. It was stated more than once that the Nae Yaku could not come to the offering unless accompanied by Kande Yaka, who was even spoken of as bringing the Nae Yaku. Some of our informants also said that the spirit of the deceased resorted to Kande Yaka and obtained his permission to accept offerings from his living relatives, in return for which the Nae Yaka would assist or injure them according to their behaviour, so that Kande Yaka, besides being of the greatest assistance in hunting, has also become the Lord of the Dead.

The Kandyan already mentioned, whose full title is Karagahavella Adenayaka Mudiyanselage Tissahami, visited us at Bandaraduwa; he lived at Bakiyella some ten miles from our camp. Mr Bibile, who was distantly related to the old man, told us that he must be nearly a hundred years old, since he had been brought to the wild country of the Eastern Province by his mother during the rebellion of 1818, his father having fallen in the fighting. His hair, of which he retained a fair quantity, was absolutely white and worn short, his complexion was pale with age, he had a slight unilateral facial paralysis and he walked with the aid of a stick, his back being bowed and both knees somewhat flexed; but he was withal an extraordinarily active old man, extremely intelligent and with an excellent memory, the play of the muscles of his face showing how well he realised the import of the questions addressed to him and how much they interested him. Further, his frank replies when he did not understand a question and the emphatic manner in which he delivered his answers carried conviction of the value of his evidence, and we believe that no one who listened to the old man would have considered him other than a good witness.

1:Seligmann & Seligmann E-S (1907-1908) 1911
AXS Vedda AXS

resin obtained from the *timbiri* tree (*Dioöpyros embryopteris*). The shaft of the arrow is commonly made of the wood of the *walan* tree (*Pterospermum suberifolium*). The arrow is still the almost universal cutting tool, as we had good opportunity of ascertaining at Henebedda. There was no knife in the community, and we noticed the skill with which a deer was skinned and cut up with an arrow. The Veddas certainly desired no better tool, and when we pressed a butcher's knife on one of them in order to see how he would handle the unaccustomed tool, it was interesting to note how slowly he worked and how poor the result was compared with that he obtained with an arrow, which he held just above the blade somewhat as a European holds a penholder. No less astonishing was the skill employed in removing the skull cap with a few strokes of the axe, not only was the brain lifted out and cooked entire, but it was removed so neatly and cleanly that the result was more suggestive of an anatomical preparation than a piece of butcher's work.

The Veddas we met were all bad or indifferent shots, and we have no doubt that game is seldom shot at a distance much beyond fifteen or twenty yards, the marvellous stalking of the Veddas enabling them to approach within this distance. The bow, to which the string is securely fastened at one end, is carefully unstrung when not in use. To string it, this end is placed upon the ground, the upper end of the shaft and the string being held in the hands, the sole of one foot is then placed against the middle of the shaft which is steadied, we might almost say gripped, between the great toe and the second toe. Much of the weight of the body is thrown against the middle of the shaft while the hands pull down the upper end to which the string is quickly secured, as is shown in Plate LXIII. Plate LXIV shows the position of the hands and arms immediately before the arrow is released. The bowman is Handuna of Henebedda, who is left-handed and who in spite of being the father of a large family remains the only left-handed individual in the community. The length of a bow collected at Henebedda was 172 cm., while four arrows also obtained at Henebedda varied from 88 to 105 cm. in length.

4:Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

of the bark of the Ritti (*Antiaris toxicaria*) for males, and a sort of leaf-skirt for the females.

No jewellery was worn by the males or females. Sometimes a necklace made of shells ("Bellan") was worn by the younger females, but such things as rings were unknown to the earlier Veddas.

They had no idea of time beyond the subdivision of the 24 hours into two divisions, viz., that of light and darkness. Other than this there was no computation except a man's knowledge of a certain striking event that happened in his "small time," but how long ago that was could not be stated.

The taking of a woman to wife required mainly the sanction of the girl's father, after which a few exchanges might be made in signification of the consent of parties. After this the man and woman lived together, while before they would not so much as dare speak to one another in public, unless related.

The age of the woman was invariably extremely youthful at the time of her "marriage," and even at the present day, notwithstanding the comparative civilization of the modern Vedda descendants, youthful marriages still prevail.

I found in response to my inquiries in all parts of the Vedda country that I visited, that 12 years was a common age for a girl to be taken to wife at. In one village I was present at an inquiry by a headman into a case where the girl was only 8. In this case the headman expressed the opinion that the marriage was "very bad."

My informant told me that with the Veddas there was no custom for the woman, when about to give birth to a child, to go to a separate house or hut for the purpose, but that this custom had only come in later.

Among the Veddas there was no such thing as prostitution, nor could I learn that there was polyandry.

The bearing age of woman would be at about 14, that of puberty being a year earlier.

Women would have children up to about 28, and as might be expected from the condition of youthful cohabitation for one or two years prior to puberty, the proportion of males and females in a family would be pretty nearly equal. On